

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JERL.

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## A TIMELY WARNING FROM AN APOSTLE OF JESUS CHRIST.

(From the Missouri Republican, Feb. 3rd.)

G. S. L. City, U. T., Jan. 1, 1862.

Editor *Missouri Republican*.

Sir,—Having once been a citizen of your region of the country, and looking with anxious eye upon the scenes which are there being enacted, I cannot forego the inclination and possibly the duty of penning a few lines to the people there, with the hope that they may reach them through the columns of your journal.

The responsibility of writing them I assume; and I am unwilling to believe that party alliances, political, religious, or personal considerations will permit you to suppress their publication.

Is it forgotten that a peculiar people, called "Mormons," inhabited Western Missouri in the forepart of the present century? Were those people compelled to fly the State before a pitiless storm of unrestrained mobocracy? Was there any eye to pity or arm to save, from the President of the United States down to the constable of a precinct? Go we must, and go we did! But the Guardian Genius of the peace and prosperity of your State left it when we did, and he has not since returned, neither will he return till we do. As the steamer, however, abates not her speed immediately on the stopping of the engine, so your State has run on in prosperity some length of

time since the "Mormons" left it: but, alas! her race is run, and her power to entail prosperity upon her sons and daughters has departed! Dearly did the Mormons suffer in that State; and dearly is that State now suffering the penalty of her former cruelties.

Joseph Smith once said, on the stand in Nauvoo, Ills., "that if the Government of the United States did not redress the wrongs of the Mormon people inflicted upon them in the State of Missouri, the whole nation should be distracted by mobs from one end to the other; and that they should have mobs to the full, and to their hearts' content." I heard the foregoing statement myself, as it fell from the lips of the Prophet in the presence of thousands of witnesses, some of whom now reside in the city of Saint Louis. After returning from Washington, to which place he had been, to lay our grievances before President Martin Van Buren, and to solicit redress, he made the above statement. But the President's response to his appeal was worse than a blank.

Add to the foregoing wrongs, remaining unredressed, the subsequent martyrdom of Joseph and Hyrum Smith in the State of Illinois and the expulsion of the entire "Mormon" population from that State by the citizens

thereof. There being no effort made by any department of the Government to stay the flood of violence against us, neither any to wash out the stain of innocent blood from the nation's skirts, —even the blood of Heaven's ambassadors to earth, what can we expect other than that a righteous God, a faithful Sovereign would make just such a requisition upon the nation as he is now making? If it were better that a millstone be hung about the neck of any one that offends even one of these little ones that believes in Christ, and he drowned in the sea, how much sorer punishment shall they be thought worthy of who have offended thousands by driving them from their homes, wresting from them their lands for a song, burning their grain and hay, and forcing them, at the point of the bayonet, into a waste howling wilderness, to be devoured by savages and wild beasts, after having slain their Prophet and Apostles, their brethren and friends! The people of the nation may answer this question. Justice, though sometimes slow in its operations, is, nevertheless, sure to obtain its demands! But, thanks be to kind Heaven, the wrath of man drove us to these sequestered vales, far from the scenes of desolation and war; and that wrath now praises God, and so do the Saints. The remainder of wrath, manifest by the advance of the army, he did restrain.

Know ye that the "second seal" is now opened, and the red or bloody horse is galloping forth. Peace is to be taken from the earth! See Revelations, vi., 3rd and 4th. What now are the prospects of these things coming to pass in the States and in the world? The answer is with you. When will peace be restored to our distracted country? The answer is with us! But as preliminary measures to that peace which most desire, I would say, Let some efficient measures be speedily adopted to bind up the wounds of the "Mormon" people by reinstating them in their rights and possessions, and by paying them the damages which they have suffered by reason of their being dispossessed of their substance, robbed of their rights, and forced to abandon the land which they loved. Unless some measures of

this kind be soon adopted, the people of every town, county, and State in the Union and out of the Union (heretofore admitted into it,) will have to fly from their homes and places of business, even as did the "Mormons" from Missouri and Illinois. The cup of persecution, of which our enemies forced us to drink at their hands, was bitter in our mouth, but it is sweet in our belly. Though sweet to them when they forced us to drink of it, yet their bitterness cannot fail; their reward is sure. "With the same measure ye mete it shall be measured to you again, good measure, shaken down, and running over."

Though I make the foregoing suggestion, do I believe, or do you believe that it will be entertained with the least favour by those that have or did have the power to carry it into effect? Our faith on this point is unquestionably the same. God will probably clear the way for our return, himself, by the agency of cruel and blood-thirsty men,—even by such as disinherited us; and he will claim the honour of reinstating us in his own way and in his own time; and with him we are content to rest our cause. Nevertheless, for your sakes, I make the suggestion that I do, which is the only remedy for the troubles now existing in the States within the reach of the nation.

Some four years since, in a discourse delivered in the Tabernacle in this city, I made the following statement:—"So sure as the storms of the mountains burst and hurl their fury upon the 'Twin Peaks' of the Wahsatch Range, just so sure is the storm of Jehovah's wrath about to burst upon the nation and people of the United States." This statement found its way into many of the Eastern journals, and drew forth some ludicrous editorials as to what "the Prophet Orson" had said. Call me by whatever name they will, I intend to tell the truth; and Time, that faithful revealer of all things, will test the merits or demerits of my sayings. You have scarcely yet read the preface of your national troubles. Many nations will be drawn into the American maelstrom that now whirls through our land; and after many days, when the demon of war shall

have exhausted his strength and madness upon American soil, by the destruction of all that can court or provoke opposition, excite cupidity, inspire revenge, or feed ambition, he will remove his headquarters to the banks of the Rhine.

In the midst of all these troubles, is there no city of refuge—no place of safety? Yes, there is! The meek and the humble, the just, the honest-hearted, the virtuous, the morally upright and simple of all nations can find a home which God defends; and that home is with the Saints who have been rejected and despised by all nations, and hated by all people,—who have been set at naught by the builders,—the stone which has been fallen upon, but destined to become a great mountain. These Saints are at present in the valleys of the Rocky Mountains, in their chambers, which the far-seeing eye of God beheld from the beginning; and his own hand reserved them for our temporary home; and he took a "whip of small cords" in the shape of an ungodly mob to drive us into it; and thus he compelled us to comply with the exhortation given to his people through the Prophet Isaiah, 26th chap., last two verses:—"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

The Latter-day Saints once had homes amongst other people; but other people and other powers would neither protect nor defend us in the possession and enjoyment of them. Consequently, we were forced away to the home which God provided for us; and he has promised us here his own protection and defence, if we prove faithful to him,—that if any people, any power, or any force should stretch out an arm to

molest or oppress us, that people, that power, or that force should be broken like a potter's vessel when smitten by an iron rod. "Whosoever falleth upon this stone shall be broken." "I will fight your battles," saith the Almighty. All who prefer the protection of Jehovah to the protection of the crumbling powers of this world, and whose hearts are pure and honest enough to merit that protection, may come and share it. "Come out of Babylon, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Be it remembered, and let all the world know that the 24th chapter of Isaiah's prophecy is now on the tapis for fulfilment. Read it, all ye nations: consider it, all ye people. Ye kings and ye rulers of nations, read! and behold your punishment, in part! The day of your visitation is at hand; and no diplomacy can enable you to dodge it, or evade its imperative demands. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him."

This, sir, is no ordinary communication. I have written it in good faith, with a desire to remove the veil, in part, from the eyes of my fellow-man, the world over. Should you appreciate the consequences of publishing or of suppressing it to one-half the extent that I do, there could be no inducement held out to you sufficiently strong to incline you to suppress its publication. You, sir, being a man of intelligence and comprehension, need no stronger language in this, my humble plea, in favour of this communication's having a place in your paper.

Most respectfully,

Your obedient servant,

ORSON HYDE.

MEANING OF NAMES.—Ann is a Hebrew word, and means gracious. Benjamin is also Hebrew, and means the son of the right hand. Charles is Saxon, and is equivalent to the modern word stout. The word George comes to us from the Greek, and means a husbandman. Anthony means flourishing. Thomas means a twin. Caroline is the feminine of Carolus, or Charles.

## A PICTURE OF THE PAST, PRESENT, AND FUTURE.

BY ELDER ADOLPHUS H. NOON.

There was once a palace built in Old England, called the "Crystal Palace,"—a realization, it seemed, of the English poet Chaucer's dream of the "Palace of Glass." Its long vistas, its elegant and slender iron columns, supporting the colossal dome, rendered it a triumph of architectural art at that time. The palace was itself the receptacle of the products of industry of the world—huge blocks of coal and stone rent from the bosom of the earth, models of those steam-engines that have filled the world with manufactures and girded it round as with iron bands, the sparkling diamond, the Koh-i-noor (mountain of light), naught but crystalized charcoal, and yet valued at more than a prince's ransom; beautiful statuary pictures, so life-like that they reminded the on-looker of the ancient story of the painted representation of the grapes, which were so natural in appearance that the birds of the air stopped to pluck the apparently glowing fruits; golden embroidery, splendid tapestry, and myriads of articles more or less beautiful or useful,—all were there. Royalty paid the tribute of its presence, and the daughters of beauty and the sons of wealth or of honoured industry forgot not to grace the exhibition by their presence in countless thousands. The press and the pulpit rejoiced, and nations said, Glorious are the results of peace! Surely great and bloody wars shall be events only of the past, and in future the rivalry of nations shall be in intellectual and industrial progress only. But in the distance, unseen by many, appeared a small cloud, not larger than that of old, the size of a man's hand, and few knew what it portended. But the Saints of the latter days knew; and whilst the sun shone, and no clouds obscured the blue expanse of heaven, they, in obedience to the voice of God, sounded aloud the trumpet of alarm, and fain would have made its brazen notes heard through all the world, proclaiming the coming of storms and

strife, of famine, pestilence, and death, warning all men to awake from the sleep of ages, gird on their armour, and hasten to join the standard God had set up on high; for the hour of God's judgments had come, and the setting up of the kingdom of heaven upon earth; and the storm gathered black and ominous, precursed by a dread silence; hosts of men mustered for the battle, and the glowing furnace and the clang of the anvil indicated not the forging of the ploughshare, but of swords, cannon, and implements of death. Anon the storm burst forth, at first in distant lands. The muddy blood-stained trenches of the Crimea and the burning sands of India were whitened with the bleaching bones of thousands. India, the land of fabled magnificence, the great jewel of England's crown, had rejected the warning message sent them, and the Elders of Israel had been compelled to shake off the dust from their feet as a testimony against it, whilst they withdrew from its inhospitable shore. Warm hearts might have been there, but they were few and far between. India would not hear the messengers of peace, and so the messengers of death appealed to her. A bloody insurrection spared neither old nor young. A fearful famine followed, in which thousands perished; then a dread pestilence succeeded. The fertile plains of Europe ran blood, and still the nations strove in the race to prepare the most quickly munitions of war. Nation rose against nation and kingdom against kingdom, and there were famines and pestilences in divers places. The boasted land of freedom, stained with the blood and watered with the tears of the Prophets and people of the Most High God, was rent violently in twain, and the corrupt, executive, lawless, blood-demanding mobs were injured in the ruins of the temple of their own liberties, which their own hands had caused to fall with a fearful crash and destruction upon their heads. The nation that rose in its might to

destroy an innocent people and to throw down their altars, fell by the sword themselves had drawn from its scabbard; and then, amidst this chaos and the rocking on their foundations of empires and kingdoms, principalities, and powers, a new "Temple of Industry" reared its head, and few perceived the signs of the times; they heeded not the voice of the charmer, charmed he never so wisely, and reasoned—"Since the fathers fell asleep, all things continue as they were from the beginning;"—and the prophecy was fulfilled—"As it was in the days of Noah, they married and gave in marriage, they ate, and they drank, until the day that Noah entered into the ark, and the flood came and carried them away; so shall it be in the days of the coming of the Son of Man."

But all were not so blind. There were a few that bowed not the knee to Baal or worshipped him; and there were yet those whose ears were not so dull of hearing, or their sight so dim, that they could not behold the signs of the times or hear the "voice of warning" piercing the gloom,—a sound joyful to some, but terrible to many. And thus were the words of God, through his servants the Prophets, fulfilled; for Babylon fell, and great was the fall thereof; and the

nations and powers that forgot and stood up against God were destroyed, and were no more known, but passed away as the troubled dream of a night vision; while those that heard and received the word of God were saved from those tribulations and became the children of the kingdom of Zion. Zion arose, and the glory of the Lord was seen upon her, "and the Gentiles came to her light, and kings to the brightness of her rising." The "stone cut out of the mountains without hands became a mountain and filled the whole earth," and "the law went forth from Zion, and the word of the Lord from Jerusalem."

And now, let it be added as in a voice of thunder, that this reverie, though all and more than is therein contained has been foretold by God's Prophets, is not yet all fulfilled. The storm has but commenced. Then awake, awake, all ye that hear: sleep no longer. Behold, the Bridegroom cometh; go ye out to meet him. There is still time to refuse the evil and to choose the good—to "begin anew to think and to live." Remember that opportunities lost may never again arise. Time gone by, like the arrow sped, cannot be recalled, and the present now so swiftly rushing into the past can never, never return to us again.

## HISTORY OF JOSEPH SMITH.

(Continued from page 264.)

"Nauvoo, Saturday morning,  
June 22nd, 1844.

To His Excellency Thomas Ford, Governor.

Dear Sir,—I this morning forward you the remainder of the affidavits which are ready to present to you, by the hands of a gentleman who is fully competent to give you information on the whole subject which has been the cause of the origin of our present difficulties. I would respectfully recommend the bearer, Col. Woodworth, as one of my aides, and a man whose testimony can be relied upon.

I presume you are already convinced that it would be altogether unsafe for me or any of the City Council to come to Carthage, on account of the vast excitement which has been got up by false report and libellous publications. Nothing would afford me a greater pleasure than a privilege of investigating the whole

subject before your Excellency in person; for I have ever held myself in readiness to comply with your orders and answer for my proceedings before any legal tribunal in the State.

I would hereby respectfully pray your Excellency to come to Nauvoo, if congenial with your feelings, and give us a privilege of laying the whole matter before you in its true colours, and, where abundance of testimony can be forthcoming, to prove every point by disinterested persons—men of character, and of worth and notoriety, strangers—who were here all the time. But I am satisfied your Excellency does not wish men to expose the lives of the citizens of this place by requiring them to put themselves into the power of an infuriated blood-thirsty mob, a part of whom have already several times fired upon our people without the least shadow of cause or provocation.

I am informed this morning that some gentleman has made affidavit that he had a private conversation with me, in which I stated that I had secret correspondence with you, &c. If any person has been wicked enough to do this, he is a perjured villain; for, in the first place, I do not suffer myself to hold private conversation with any stranger; and, in the second place, I have never even intimated anything of the kind as having secret correspondence with your Excellency.

Our troubles are invariably brought upon us by falsehoods and misrepresentations by designing men. We have ever held ourselves amenable to the law; and, for myself, sir, I am ever ready to conform to and support the laws and Constitution, even at the expense of my life. I have never in the least offered any resistance to law or lawful process, which is a well-known fact to the public; all of which circumstances make us the more anxious to have you come to Nauvoo and investigate the whole matter.

Now, sir, it is not an easy matter to distinguish between those who have pledged themselves to exterminate innocent men, women, and children, and those who have only stood in their own defence, and in defence of their innocent families, and that too in accordance with the Constitution and laws of the country as required by the oaths, and as good and law-abiding citizens?

In regard to the destruction of the press, the truth only needs to be presented before your Excellency to satisfy you of the justice of the proceedings. The press was established by a set of men who had already set themselves at defiance of the law and authorities of the city, and had threatened the lives of some of its principal officers, and who also made it no private matter that the press was established for the express purpose of destroying the city, as will be shown by the affidavit of Joseph Jackson, and as they stated to me in their threats.

Mr. Babbitt informs me that reports are in circulation that we have taken property which belongs to the Mr. Laws and others. There has been no property meddled with, to my knowledge, belonging to any person, except property we have purchased of the rightful owners.

Mr. Law turned over some property to a Mr. Hicks to pay a debt. This I purchased of Mr. Hicks, and I am responsible to him for the amount. We have been especially careful to preserve the property of those who are exciting the public against us, inasmuch as we know that every means would be used which could be invented to raise excitement; and we have appointed the police to watch this

property and see that no harm was done to it by any person, as they had tried to fire their own building, and was detected in the act. The fire was extinguished by the policemen, and no property damaged.

There have been no prisoners taken in this city, neither any person held as hostage, only some who are residents of this place, who had broken the laws. No stranger has been interfered with or detained in the city under any circumstances.

In haste, I have the honour to remain, dear sir, your most obedient servant,

JOSEPH SMITH,  
Lieut.-Gen., N.L."

This letter was accompanied by other affidavits, and sent by Lucien Woodworth, who was delegated to go in place of Dr. Richards. He started at noon in company with Squire Woods of Burlington.

Legion met as usual; and, after receiving instructions, were dismissed until 6 p.m., when they met again.

At 7 p.m., I instructed Gen. Dunham to cause the regiments of the 2nd cohort to turn out to-morrow, and work by turns three or four hours each with intrenching tools, and to take the best measures in case of attack. I also gave orders that a standard be prepared for the nations.

Almon W. Babbitt arrived at Carthage this morning, having come at the request of the Governor, who thought it not wisdom to have Richards and Phelps and others of the City Council go to Carthage.

Edward Robinson made the following affidavit:—

"State of Illinois, City of Nauvoo.

On the 22nd day of June, 1844, came before me, W. W. Phelps, clerk of the Mayor's Court in said city, Dr. Edward Robinson; who, after being duly sworn, deposed and saith that while at Carthage, on the 18th and 19th inst., I heard several persons who had assembled together for warlike purposes (having their arms and one cannon with them,) say that they were gathering together for the purpose of destroying the property of General Joseph Smith, or, as they said, 'Joe Smith,' and his followers, and the City Council, with the exception of one; and finally said that they would destroy the town and exterminate the Latter-day Saints.

EDWARD ROBINSON.

Subscribed and sworn to before me, this 22nd day of June, 1844.

W. W. PHELPS, Clerk M.C."

James Olive made the following affidavit:—

"State of Illinois, Hancock County,  
City of Nauvoo, June 22nd, 1844.

Personally appeared before me, Aaron Johnson, a Justice of the Peace in and for said county, James Olive; who being first duly sworn, deposeth and saith that on Friday afternoon, the 21st inst., about 3 o'clock, he was at his own house about two miles from Appanoose. In a south-easterly direction he saw a four-horse waggon, with some men before it, all travelling towards Appanoose. They went about a quarter of a mile beyond my house; there met a two-horse waggon and a company of men about fifteen in number. Both parties then took the road towards the Big Mound. A part of the men were mounted, and a part were on foot. The mounted men were forward; and after passing my house, they wheeled and rode back to the footmen who were some little distance behind, and said to them—'There are some fellows on the Mound: you had better hurry on and we will take those fellows and carry them to Carthage.' They used profane language. I watched them until they got near the Mound, and saw the guard on the Mound turn and run towards Nauvoo. After that, the company went on to the Mound, and halted near the spot where the guard had run from.

On the same evening, about sundown, there was a man by the name of Milton Hamilton came into my house and told me he had come to tell me to arm and equip myself according to law and stand in readiness; that the Governor had demanded Joseph Smith according to law, and that he would not come it (meaning that Joseph Smith would not surrender); that the General had issued orders for the militia to be in readiness to take said Smith. I asked him what General, and he observed that he believed it was Colonel Williams. I asked him if it was done by orders of the Governor, and he said that was the understanding. He told me he acted under the orders of Capt. McAuley; and further saith not.

JAMES OLIVE.

[L.S.] Subscribed and sworn to this 22nd day of June, 1844, before me,

AARON JOHNSON, J.P."

Phebe Levett states that she saw Finch, Rollison, Foster, and Squire McAuley in the company who fired on the guard on the La Harpe road.

George G. Johnstone made the following affidavit:—

"State of Illinois, Hancock County,

City of Nauvoo, June 22nd, 1844.

Personally appeared before me, Aaron Johnson, a Justice of the Peace in and for the county of Hancock, George G. Johnstone, living on Spring Creek in McDonough County; who being first duly sworn, deposeth and saith that yesterday Napoleon Hardin came to your deponent and said that the Governor had sent orders for the militia to be called out for to-day at 4 o'clock p.m., and to start on 22nd to Carthage, there to wait until all were ready from the different counties in the State, and then they should march out to the prairie. They should stop on the prairie, and send in a flag of truce to Nauvoo, and demand the body of General Joseph Smith. If the people of Nauvoo refused to give him up, then they should exterminate the whole of them.

GEORGE G. JOHNSTONE.

[L.S.] Subscribed and sworn to this 22nd day of June, 1844, before me,

AARON JOHNSON, J.P."

Gideon Gibbs made the following affidavit:—

"State of Illinois, City of Nauvoo.

On the 22nd June, 1844, came before me, W. W. Phelps, Clerk of the Mayor's Court for said city, Gideon Gibbs; and after being duly sworn, deposeth and saith that on the afternoon of the 21st inst., about a half mile south-east of the Big Mound on the La Harpe road, a party of about eight or ten men, in a warlike attitude, in company with two teams, passed your said affiant, and one of them said he fired at two men near the Big Mound. Thought he killed them both; and your deponent saith no further.

GIDEON GIBBS.

Subscribed and sworn to before me, this 22nd day of June, 1844,

W. W. PHELPS, Clerk M.C."

Luman H. Calkins made the following affidavit:—

"State of Illinois, City of Nauvoo,  
June 22nd, 1844.

Personally appeared before me, George W. Harris, an Alderman acting in and for the city of Nauvoo, Luman H. Calkins; and being first duly sworn, deposeth and saith that about seven weeks ago I came on the steamboat *Ohio* from St. Louis to Nauvoo, when William Nesbit, who was on board, entered into conversation with your deponent.

I asked him if he knew anything about the conspiracy in Nauvoo to kill Joseph and Hyrum, and all that believed on

them. He said he did. It was intended that they all should be killed between then and the 1st July.

I asked him who was at the head of the conspiracy. He replied he was sworn not to tell who the head one was. I asked him if there were any in Nauvoo concerned. He replied there was, and named the two Laws, two Fosters, two Higbees, Charles Ivins, and several others. I asked if it was to be made a public thing. He replied the first blow was to be struck in Nauvoo by those who were opposed to Joseph. I asked how many they could rely on in Nauvoo. He said they could rely on five hundred, if they could only get arms for them.

He said as soon as the first blow was struck in Nauvoo, there were about 7,000 men ready in Missouri to join them to exterminate all who believed on Joseph Smith. He also told me that the *Die Vernon*, when she came on her pleasure-trip to Nauvoo, that there were none but spies, and who came on purpose to see the places in order to know how to strike when the time comes to strike; and he also said 'the Reformers' had got spies continually passing Nauvoo in order to spy out all that took place; and there was not a thing took place in Nauvoo but what was made known to them in St. Louis as soon as a steamboat landed.

I told him I should think he would be afraid to stop here. He said he should stay in Nauvoo, and carry on his butchering as usual, as if there was nothing taking place; that he had as good a gun as any man ever put to his face, and that

the first shot he should fire would be to kill Joseph and Hyrum. Said I, The people will surely kill you then. He replied he would rush through a thousand people to wash his hands in Joseph's blood, and especially in Hyrum's, if he was to be immediately cut into a thousand pieces. He said he should be willing to die as soon as he had killed them.

About five weeks since I had another conversation with William Nesbit, when he confirmed the whole of the foregoing conversation; and he also said he had made arrangements with Mr. Bostwick of St. Louis to send him a brace of the best pistols, for the purpose of being ready when he wanted them. He also said that he would kill Hyrum anytime that he could get an opportunity without being detected. I then asked him, if Hyrum could be put in his way so that no man would mistrust him, would you kill him? He said—'By God I would.' I asked if he would not be afraid to kill him in cold blood. He replied—'No, I would not; I would do it in a moment if I could get an opportunity.'

The day following I left for Galena, and returned on Tuesday, 18th inst., and on the 19th I saw William Nesbit in the ranks, and I cautioned Richard Brazier to keep an eye on Nesbit, for he had sworn to wash his hands in Joseph's and Hyrum's blood.

LUMAN H. CALKINS.

Subscribed and sworn to this 22nd day of June, 1844, before me,

GEORGE W. HARRIS,  
Alderman of the City of Nauvoo."

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 3, 1862.

### NECESSITY OF CANDOUR ON THE PART OF THE SAINTS.

—o—  
In the emigration of the Latter-day Saints from their homes and native lands to the place of gathering, there are many things to be met that are likely to test their faith and patience. The life upon which they enter is a new one to the most of them; and though in many instances the change is one for the better, still it is so different from that to which they have been accustomed, that it is trying. To the most of persons who are unaccustomed to travelling and moving from place to place, it requires considerable of an effort to break up their homes and move with their families to a strange land. This in itself is a trial of no small magnitude in the estimation of many. But when to this is added the inconveniences of travelling, by railway from their homes to this port, and by

ship, railway, and waggons from this port to the place of their final destination, there is much need of faith, patience, and perseverance, to enable them to pass through and endure all uncomplainingly. Though the Saints, while at their homes in these countries where they have received the Gospel, may have had excellent opportunities of satisfying themselves respecting the potency of their religion and its adaptability to the varied circumstances of life, yet it is only when they leave their homes and turn their faces Zionwards that they begin to really become acquainted with its power and its efficacy to cheer and sustain its believers. They then begin to test it practically; and happy and blessed are they who do not fail, through their own shortcomings and lack of faith, to realize to the full extent the wealth of comfort and strength there is to be derived from it.

If the Saints will keep possession of the Spirit of the Lord and be governed by it, there is nothing in the journey from this country to the Valley that will be so trying that they cannot bear it cheerfully and contentedly. But when they neglect to give heed to it and seek not for its guidance and assistance, they are in continual danger of having trouble and being overcome. There is one quality which all the Saints should cultivate and practise in their intercourse with the Priesthood and with one another in the Branches in this country, and particularly during their journey to the Valley, and after they reach there; and that is, *candour* in making known their feelings to those who they may think have done them an injury or wrong. The cultivation of this quality would be attended with the happiest results, and would enable the Saint who possessed it to escape many difficulties and snares in which he might otherwise be involved. The correct exercise of this important quality would, we are convinced, have saved many men from the dreadful evils of apostacy, and enabled them to have understood many principles and actions which appeared mysterious and unjustifiable, and irreconcilable with honesty and truth. It is an extremely difficult thing for a man to judge correctly the actions of another, if he is not his equal in knowledge, and is not acquainted with the principles by which he is governed and the circumstances by which he is surrounded. This is constantly being illustrated before our eyes, and especially is it the case in the midst of the emigrating Saints on their journey. When they emigrate, they are placed in a new position and surrounded by new circumstances, and the Elders with whom they are brought in contact are acting in a different capacity to any with whom they have previously met. They see many things which they in their inexperience do not understand—many actions which they cannot reconcile with their notions of right. Should they be so unwise as to judge the Elders by their standard of right without any further investigation, they would be liable to come to the conclusion that they were wrong; and if they had not sufficient candour to avow their feelings to the Elders whose actions, &c., they thought were not altogether right, and obtain explanations, the feeling would rankle until it would poison their whole being and fill them with distrust and doubt.

Since we have been in this country we have heard of instances of this kind, and our reason for writing upon this subject at the present time is to put the Saints upon their guard, that they may be able to avoid the snares of the Adversary. A man goes out to Florence on the frontiers of the States where the companies are fitted out for the Plains, and in some transaction or other he imagines himself wronged by one of the Elders. He has some sort of reason, but probably not very reliable, for thus imagining; but instead of candidly avowing his feelings to the brother who he thinks has wronged him, and seeking

an explanation from him, he permits the feeling to rankle within him and destroy his happiness and peace, and writes back that he has been wronged by somebody or other. Now, we do not mean to say that the Elders are all so perfect that they cannot commit a wrong. They, like the rest of their brethren and sisters, have much to learn and many weaknesses to overcome. But we do think that in nine cases out of ten where parties imagine themselves aggrieved, if they would go in the spirit of candour to the man whom they suppose to be in fault, and seek for an explanation, that he would give it, and in a satisfactory manner, or, if really in the wrong, give the necessary redress. How frequently is it the case in ordinary life, where there is every opportunity of understanding transactions with which all are familiar, that misapprehensions arise, and men's motives are misconstrued and feelings are engendered which require explanations to remove! If this be the case at home, under circumstances to which all are accustomed, how much greater the possibility of its being so under circumstances so different to all with which the Saints have been acquainted as those are which surround them while emigrating! The Lord, when he was upon the earth, enforced upon his disciples the necessity of candid dealing between brethren. He said, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." He knew, that if they obeyed his command upon that point, the Adversary would have less power over them. Mutual explanation would be likely to be made at such an interview between brethren who wished to do right, and all cause of hard feeling would be removed. We wish to press the observance of this point upon the Saints who are remaining for another year, but especially upon those who are emigrating this year, because the circumstances in which they will be placed will be likely to demand its more frequent exercise than if they were not to travel. Every person who reflects will readily perceive that if all the Saints would act upon this principle, it would remove a fruitful source of evil and apostacy.

The Saints should also be on their guard in their journeying, when men come in their midst and communicate to them all kinds of stories respecting the Priesthood in Zion, the practices there, and what they may expect to meet when they are there, &c., &c.,—stories which they will relate with all the plausible accessories that can be thought of to make them appear true. Many well-meaning but weak people have been deceived and led astray by such characters and their stories, and they have had cause to mourn when they have awakened to a consciousness of their folly. The Saints never need be in doubt respecting such men and their lies. They need never hesitate and think that probably they are true, because, if they will only remember that the Spirit of God produces peace, joy, and light, and that every spirit that produces feelings the opposite of these is from beneath and not of God, they will at once be prepared to reject such stories, and those who bring them as entirely beneath their notice. This is a sign by which every one may know the Spirit of God and the men who are actuated by it from the other spirits which are abroad among men and the men whom they influence. There is nothing gloomy or depressing or unhappy in the impressions produced by the Spirit of the Lord: this the Saints experience for themselves when they embrace and become obedient to the truth. And, on the other hand, if they give heed to the suggestions of the Adversary and the false stories and reports of his emissaries, there is nothing more certain than that they will experience misery, darkness, and doubt; and they will feel almost to despair, and know not which way to turn. We wish to impress it upon the minds of the Saints that when they have a feeling take possession of them, whether it be produced by the whisperings of the Evil One to themselves, or by the stories and influences of his emissaries in the guise of honest men, which produces unhappiness, doubt, and gloom, that they may know it is not of God nor produced by his Spirit, and therefore should be rejected. By observing this, they will escape many evils and snares that the Adversary has prepared for them.

✓ **EMIGRATION NEWS FROM SCANDINAVIA.**—By letter from Elder Van Cott we learn that the four following good ships have been sent from Hamburg laden with Scandinavian Saints, bound for New York, *en route* for Utah:—The *Humboldt*, (Capt. H. D. Boysen,) sailed on the 9th inst., with 323 souls on board, under the presidency of Elder H. C. Hansen; the *Franklin*, (Capt. R. Murray,) on the 15th, with 413 souls, under the presidency of Elder C. A. Madsen; the *Electric*, (Capt. Johannsen,) on the 21st, with 336 souls, under the presidency of Elder Soren Christoffersen; and the *Athenia*, (Capt. Schilling,) on the 21st, with 484 souls, under the presidency of Elder O. N. Liljenquist. In all, 1,556 souls have left the shores of the Eastern for the Western Continent. President Van Cott informs us that "the conveying of the passengers from the different localities and their embarkation has been performed without a single accident, and they are all enjoying a general degree of health. Peace and union abound throughout." The captains assured him that they will do all in their power to make the passengers comfortable on their voyage. The provisions are of good quality and abundant, and the whole arrangements were such as to give the passengers in every way full and complete satisfaction. We cannot but congratulate brother Van Cott on the success of his labours in thus securing good ships, and otherwise providing for the comfort and convenience of the Saints and their speedy transit across the ocean to the land of their future home. We invoke the blessings of our Father in heaven upon these our brethren and sisters who have thus far honoured his call to gather out from the nations, and pray that all may safely reach the end of their journey, even Zion.

✓ **DEPARTURE.**—The packet-ship *John J. Boyd*, Captain H. Thomas, sailed on the 23rd inst. for New York, with 702 souls of the Saints on board. On Monday afternoon, the 21st inst., Presidents Lyman, Rich, and Cannon visited the vessel, as she lay in the river, organized the company, appointing Elder James S. Brown President, and Elders John Lindsay and Joseph C. Rich his Counsellors, and delivered addresses to the Saints on their duties and the necessity for their living continually so as to enjoy the Holy Spirit, that its influence might sustain them under the changing scenes and varied circumstances incident to the journey they had entered upon. The Spirit of God was poured forth, and a holy influence shed its power upon all on board. Elder James S. Brown, late President of the Nottingham District, Elder Joseph C. Rich, late President of the Derbyshire Conference, Elder R. A. McBride, late Travelling Elder in the London Conference, who all arrived from Zion on the 27th July, 1860; Elder Charles Welch, late President of Hull Conference, Elder R. Hodgerts, late President of the South Conference, Elder Henry Duce, late Travelling Elder in the Derbyshire Conference, who arrived on September 18th, 1860, and Elder Edward Pugh, late Travelling Elder in the Herefordshire Conference, who arrived July 28th, 1861, who have been on missions to these lands, left with this company on their return to their homes in the Valleys of the Mountains. These brethren have laboured diligently in the Ministry since their arrival here from Zion, and carry home with them the blessings of the Presidency and the prayers of those who have been benefitted by their labours. Elder J. S. Brown has suffered more or less from sickness since his arrival; but, by the assistance of the Holy Spirit, he has been able, in his weakness, to do a good work. Elders John Lindsay, late President of the Lincolnshire Conference, Abraham Orme, late President of the Leicester Conference, Aaron Nelson, President of the Derbyshire Conference previous to Elder J. C. Rich's appointment, Edwin Scott, late Travelling Elder in the Essex Conference, and Daniel Matheson, late Travelling Elder in the Bedfordshire Conference, of the native Ministry, hailed with much joy the arrival of the period when they were privileged to go to Zion with the gathering Saints. May the blessings of Heaven be with all on board, and ere long land them safely on the shores of the land of Joseph, and enable them to reach their mountain home with joy and rejoicing.

## CORRESPONDENCE.

## ✓ ENGLAND.

River Mersey, on board the *John J. Boyd*, April 22, 1862.

President Cannon.

Dear Brother,—After you and Presidents Lyman and Rich left last night, we divided the ship into wards, appointing a president to each, and held a meeting between decks, in which Elder J. M. Kay and myself gave instructions relative to the cleaning of berths, cooking, receiving water, &c., which the Saints appeared to receive with much good feeling, and set to work with a good will to put into effect.

Unanimity and peace prevail on board, and everybody seems willing to help everybody else. Of course the organization, having been just made, will work better after a day or two, when all get to understand its nature. At present it may be looked upon as provisional, so far as the appointments between decks are concerned; but all seem willing to do the best they can to promote general comfort and good order.

This morning sister Birt was safely delivered of a fine boy, to be named Francis Boyd Birt. Mother and son are doing well.

I have appointed Elder William Fuller clerk, who is making out various lists for facilitating the carrying out of the arrangements made.

Elders Kay and Sloan stopped on board with me all night, and gave much assistance in perfecting the arrangements, as well as serviceable hints relative to the duties of the passengers and officers.

I feel gratified not only for being privileged to return home, but for having such a company of Saints entrusted to my charge; and feeling desirous to labour for the comfort and wellbeing of all on board, I pray God to endow me with sufficient of his Holy Spirit to enable me to efficiently discharge the various duties devolving upon me.

With kind love to yourself, Presidents Lyman and Rich, and all in the office, I remain yours in truth,

JAMES S. BROWN.

## —o— ✓ SCANDANAVIAN MISSION.

Aalborg, March 26, 1862.

Dear President Cannon,—I have a prospect before me of going home this year, and consider it a pleasant duty and privilege to direct some lines to you, giving an account of my mission in this land, where the favour and blessings of God have been greatly manifested towards the people; and the days I have worked here will ever be remembered as some of the best days of my life; and I rejoice to have the approbation and good feelings of my superiors.

I can say that in the hundreds of meetings we have held among the people here since my arrival in September, 1860, where I have had an opportunity to lift up my voice in the name of the humble Nazarene, the spirit of testimony has been given unto me, and the spirit of my calling, as a witness of Jesus Christ, has ever accompanied me; and wherever I have sat in council with my brethren, and had to transact business either in public or private affairs, the necessary qualification of my calling and Priesthood has ever followed me, with health and increasing strength and soundness in body.

I would like to mention a circumstance that happened at the close of our passage over the Atlantic Ocean. The night before our arrival in Liverpool, we were violently attacked by an ocean storm in the Irish Channel, at the entrance to Liverpool. We found out that on account of the increasing storm connected with an error of the mate at the helm, we were tossed towards land, and about disabled to escape the rocks in any way whatever. Elder Dorius and myself used then our privilege to call upon the Lord, and the piercing wind did fall instantly, and we were thus saved from being wrecked. The same ship was wrecked the year following in the same place, but then it had none of the servants of God on board.

When I reflect back upon the time of my mission as President of the Aalborg and Vensyssel Conferences, it is a chain of pleasant memories, while there is

light in every corner. Elder A. Christensen has been my faithful co-worker, and he is now called to succeed me, for which I am glad. It is truly a joy and satisfaction to me to leave the District in his hands. It numbers 1,300 persons. They are a warmhearted, obedient, and affectionate people. There were about 700 souls in the Church here, when we commenced the work of our mission in the fall of 1860. We have added 700 or 800 to the kingdom of God by baptism; 171 emigrated in the spring of 1861, and we are going to emigrate some 450 this spring.

Presidents Lyman and Rich's presence here has left an influence that has proved a great blessing to us, and through the *Millennial Star* we have drunk deep and gained wisdom, power, and comfort. I am thankful to my superiors for all the good which I have from time to time received through them, for I know they are blessed from the Lord and from his servants. It is the second mission where I have had the honour to labour under President Van Cott and Elder Liljenquist's direction; and now for the first time I take the liberty to express my feelings on such occasions in behalf of my beloved brethren. It is with joy, connected with confidence, I have had the privilege to be their humble co-worker, and I was very glad to receive their acknowledgment of satisfaction and good feelings for my labour; and then I believe the Lord and my other brethren are satisfied, and with such I with a thankful heart turn my face Zionward.

Your affectionate brother,

C. A. MADSEN.

(Translated by A. CHRISTENSEN.)

AMERICA.

New York City, U. S. A.,

March 30, 1862.

President Cannon.

Dear Brother,—On our arrival here, we were kindly received by Elders Bates, Oliphant, and all the Saints, who were very glad to see us; and I assure you we were glad to see them, and once more view our native land, *the land of Joseph*.

On Sunday the 16th inst. I met with the Saints in public meeting, and had the happy privilege of speaking to them. I can assure you that it was a

happy meeting to again meet with old friends and acquaintances. The majority of the Saints that are stopping here I knew, having made their acquaintance in England and Scotland; and to again see them under so favourable circumstances as now surround us, it fills our hearts with thankfulness to Almighty God for his great mercies towards us. I find a warm, kind-hearted people, similar to those I met with in my travels in Europe, doing all in their power to flee to Zion this year. I am informed by President Bates that this Branch numbers about 200 Saints, and the prospect is that the most, if not all, will emigrate to Zion this year, which of course is very cheering.

On Sunday, the 23rd, I again met with the Saints in this place. About 250 were present. Much of the Good Spirit was enjoyed by both speaker and hearer. Some strangers attended the meeting and seemed to enjoy themselves.

From what I learn from brother Bates and other sources, there will be a large emigration this year from the States,—in all, nearly a thousand. Many old Mormons who once believed that Joseph was a Prophet, but have grown cold through the cares of the world, are now waking up and inquiring how they can go home to Zion, and escape the wrath of an offended God. Many that never were baptized into the Church intend to flee to Zion, thus fulfilling the words of the Prophet, where he says, "He that will not take up his sword against his neighbour shall flee to Zion for safety." It is a general time of waking up the Saints in the States, and the word is, "How can we accomplish our emigration?" Indeed, from present appearances, I think that all, both great and small, will go up to Zion this year. Very likely some will go for one thing, and some for another,—some for the love of the truth, and others for the reason that God is pouring out the vials of his wrath upon wicked.

On my arrival in my native land, I had many reflections come across my mind to see my once happy country now all in confusion, in sorrow, and in trouble,—the once happy homes and pleasant firesides having given place to mourning and woe. I ask myself the cause of all this, and the thought comes

to my mind that "In her was found the blood of Prophets and Saints who were martyred for the testimony of Jesus."

On my leaving you and the Saints in England, my feelings were better felt than it was possible for me to describe; for having travelled through that country for near two-and-a-half years, and made many happy and lasting acquaintances with the good Saints of England and Scotland, and then to be called to leave them in Babylon, my feelings were of a peculiar character. But I console myself on the words of the Saviour, where he says that he will gather his elect from the four quarters of the earth before the day of his coming. I have spent many happy times with the Saints in Great Britain; I found them a kind-hearted people, willing at all times to sustain the servants of God, and I can truly say that my mission has been a pleasant

one to me. I would say to the Saints among whom I last laboured, Be true to your God, true to the covenants that you have made, and do as you may be counselled at all times, and God will assuredly gather you home to Zion and save you in his kingdom.

Yesterday I had the happy privilege of seeing and greeting my old friend and brother H. S. Eldredge, who left Zion on the 26th of February. He and brother Brown have gone to Philadelphia on business pertaining to the emigration.

I shall remain in this city for a few days, and shall then make my way West to Florence, there to assist in the emigration.

Please remember me kindly to brother Lyman and Rich and all with you. Praying God to bless you in all things, I am very truly yours,

ELIAS H. BLACKBURN.

### SUMMARY OF NEWS.

**FRANCE.**—A letter from Paris of late date has the following:—"Every day we hear of some new tremendous implement of destruction. To-day we hear of a revolver cannon, a combination of Colonel Colt and Sir W. Armstrong. A cannon constructed on this plan is to be tried next week at Vincennes, and is expected to fire seven shots in succession as rapidly as Perkin's steam gun, which we used to see popping away at the Adelphi Gallery in former days."

**ITALY.**—The clergy of Lecco have sent an address to the Pope, praying him to renounce the temporal power and to bless Italy. The address bears 700 signatures. The Prince of Capua died on the night of the 21st instant. The deceased was the brother of the late King Ferdinand of Naples, and was, on account of his liberal opinions, deprived by the royal tyrant of all his possessions and property. A petition bearing 35,000 signatures has just been placed in the hands of Sir James Hudson, the British Ambassador at Turin, imploring the diplomatic assistance of England in securing the evacuation of Rome by the French troops. A telegram from Florence states that a collision took place on Sunday between two trains on the railroad at Sienna. One of the trains containing infantry soldiers was damaged. There are about 100 dead and wounded.

**RUSSIA.**—*Le Nord* states that a very unfavourable impression has been produced in the public mind at St. Petersburg, by the accounts received there of the fatal collision between the Russian steamer *Colchide* and the English steamer *Laconia*, in the Sea of Marmora. The Russian vessel sank after the shock, and 50 of the crew and passengers perished. The *Nord* asserts that the circumstances under which this disaster occurred seriously affect the character and conduct of the crew of the English steamer. It is stated that she had no lamps lit, that the sailors were intoxicated, and made no efforts to save any of the victims after the accident. An inquiry into the facts of the case is being made.

**TURKEY.**—The Montenegrins, having received reinforcements, have compelled Dervish Pasha to retire on Gatzko. An insurrection has broken out at Cucui, in Albania. The Montenegrins have taken Medum, making prisoners of 300 Bashi-Bazouks. Zablizah has been blockaded.

AMERICA.—An extensive engagement has taken place near Corinth. The Confederates, under Generals Beauregard and Johnston, attacked the Federals, when the former had at first a decided advantage; but, the Federals being reinforced, the Confederates retreated to Corinth. The Federal loss was reported at 2,000, and that of the Confederates at 3,500. General Johnston was killed, General Beauregard wounded, and the Federal General Prentiss captured. Flag-officer Foote reports that Island No. 10 surrendered on the 8th to the Federal gunboats. General Halleck reports that not a single life was lost among the Federals. A letter from Pittsburg, *via* Fort Henry, April 9th, says—"One of the greatest and bloodiest battles of modern days has just closed, resulting in the complete rout of the enemy, who attacked us at daybreak on Sunday morning. The battle lasted without intermission during the entire day, and was again renewed on Monday morning, and continued undecided until four o'clock in the afternoon, when the enemy commenced their retreat, and are still flying towards Corinth, pursued by a large force of our cavalry. The slaughter on both sides is immense. We have lost in killed and wounded and missing from 18,000 to 20,000; that of the enemy is estimated at from 35,000 to 40,000." A Norfolk paper of the 7th contains a Mobile despatch of the 6th, stating that a battle occurred on the 6th at Corinth, the Confederates capturing eight Federal batteries and a large number of prisoners. A conspiracy has been discovered in the city of Mexico, in consequence of which the capital has been placed in a state of siege. Numerous arrests have taken place.

## FACTS FOR THE CURIOUS.

DRESDEN CHINA.—The fine porcelain ware known as Dresden china was discovered by M. Boeticher, who was at the time only an apothecary's boy, in 1700.

"HURRAH."—The word "hurrah" originated among the Oriental nations as a war cry, from the belief that a man who died in battle for his country went to heaven. It is derived from the Slavonic word "Hurraj," which means "To Paradise."

LONDON CIVIC SWORDS.—There are four swords belonging to the City of London. The Pearl sword, presented by Queen Elizabeth, when she opened the first Royal Exchange, in 1571, and named such from being richly set with pearls. This is carried before the Lord Mayor on all occasions of rejoicings and festivity. The Sword of State, borne before the Lord Mayor as an emblem of his authority. The Black sword, used on fast days, in Lent, and at the death of any of the Royal Family; and the fourth is that placed above the Lord Mayor's chair at the Central Criminal Court.

OLD ENGLISH UNIFORMS.—It may be worth recording that our troops, at one period of their history, were distinguished by badges similar to those by worn by watermen of the present day. The colour of their dresses appears to have been white; though in 1544 a part of the forces of Henry VIII. were ordered to be dressed in blue coats, guarded with red, without badges; the right hose red, and the left one blue. In 1584, Elizabeth commanded that the cassocks of the soldiers sent to Ireland should be a sad green, or russet. The cloaks of the cavalry during her reign were red. In 1693, the dresses of the soldiers were grey, and those of the drummers purple. The universal scarlet of the line was not adopted until after George I. came over to ascend to the throne.

NATIONAL EMBLEMS.—The rose became the royal badge of England in 1486, because the houses of York and Lancaster, then united by the marriage of Henry VII. with Elizabeth of York, each bore a rose as its emblem. Irish tradition asserts that the shamrock borne by that nation as a symbol of the faith to which they were converted by the preaching of St. Patrick, who, on finding that the doctrine of the Trinity met with much opposition and cavilling among his Pagan hearers, gathered a shamrock growing at his feet, and succeeded in illustrating by it the mystery of the Three-in-One. The thistle is said to have been adopted as the badge of Scotland, because, when the Danes, during their invasion, attacked the Scottish camp by night, according to their custom, one of them happened to step barefooted upon a thistle: this naturally made him utter a cry, which awoke the sleeping Scots, who quickly repulsed the invaders.